16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

721 175 701 no god to stand beside him when he fired at the foreign invaders; and when he lay a-dying, with a bullet in his throat, he had no one to open to him the gates of heaven.

And yet he fought—with every possible discouragement he fought, and sometimes he fought well. It has been thrown against him as a reproach that he did not do better. Those who have said this have never thought, never counted up the odds against him, never taken into consideration how often he did well.

Here was a people—a very poor people of peasants—with no leaders, absolutely none; no aristocracy of any kind, no cohesion, no fighting religion. They had for their leaders outlaws and desperadoes, and for arms old flint-lock guns and soft iron swords. Could anything be expected from this except what actually did happen? And yet they often did well, their natural courage overcoming their bad weapons, their passionate desire of freedom giving them the necessary impulse.

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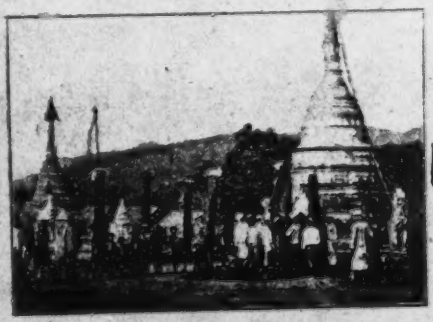
In 1886, as I have said, all Burma was up. Even in the lower country, which we held for so long, insurrection was spreading fast, and troops and military police were being poured in from India.

There is above Mandalay a large trading village—a small town almost—called Shemmaga. It is the river port for a large trade in salt from the inner country, and it was important to hold it. The village lay along the river bank, and about the middle of it, some two hundred yards from the river, rises a small hill. Thus the village was a triangle,

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

122. CUTTING GIANT BAMBOO (WABO).

and the roof-rafters. Straight trees are selected for posts, and are either left plain, or the sapwood is dressed off, or they are dubbed octagonal; the timbers are rough-hewn with the *dâ*. Posts of hard and durable wood (*pyinkadó*) are also squared, and the scantlings for the timbers cut with the saw. A special significance attaches to the posts of the house. It is thought unlucky if birds alight on them before they are roofed in. Sham bows and arrows are set at the heads of the posts to scare them (*hugemmâna*). Besides the miniature bow-and-arrow stuck in bazár goods to scare crows, this is the only form in which the long-bow and arrow survive in Burma; in practice, arrows are used with a crossbow (No. 204) and pellets with the plain bow (*le*), and that not extensively. Another curious custom is the one of laying a piece of cloth between the head of the post and the wall-plate as a propitiation to the *nat* of the tree (p. 187). Before the large posts of temples are reared, their heads are hung with offerings, which the workpeople afterwards share among themselves. The front bays of the house have a floor only a few feet off the ground (*kyamnâing*)—unless where the flood-levels require it to be higher—making a verandah, the common or unenclosed portion of the house, free to strangers. The back bays have a floor about four cubits off the ground or above the lower floor. A bamboo or wooden ladder connects the floors. The upper floor is enclosed all round, and has one or two bays partitioned off. A pent-roof covers the cooking-place and grain-bin, where the rice-pounders and implements are stored as well; or else there is a shed for



123. REARING THE POSTS OF THE WUT.

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

202. SETTING NETS FOR DEER.

which a second party is in hiding with dogs. At a sign, the dogs are slipped and the deer chased headlong into the nets, where they are caught or cut down before they can get clear. *Sat* and *Mamin*, which would clear the net at a bound, are coursed with greyhounds of local breed (*Kamabh*) when they have ventured far enough into the open. The Burmans have been acquainted with firearms since the fourteenth century of our era. Saltpetre they obtained by percolating with water the droppings of bats accumulated in caves, and boiling down the lye; it was also obtained from certain marshes; sulphur probably came from China. The old flint-lock is still a favourite, because the ammunition is easy to procure. Weapons were bad, and the *mahi* is a poor marksman; but he manages to approach very near to his quarry. Cross-bows, snares, and traps for game are used by the hill people, in default of firearms. Such venison as is obtained is hurried off to the nearest market town, where it is retailed fresh. If it cannot be thus disposed of, it is cut into strips and sun-dried. Next to deer, the chief quarry is the wild pig. Wild buffaloes ("bison," *praung*) frequent the forests. In a few localities a wild ox is found (*saing*). A wild goat lives in some of the rocky limestone hills. The hare and the partridge are common in the open country of the dry zone and the plateau-land of the hills. Peacocks are not uncommon in some localities, but are nowhere so abundant as in India. A silver pheasant (*yit*) is common in the bamboo forests. The great argus occurs in the extreme south. Wild or jungle fowl (*tawdyet*) are common in all the dry forests. Decoy-birds are used for snaring these, and also the ring-doves (*dyo*). Ducks,

203. KAMANI DOG

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[231]
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25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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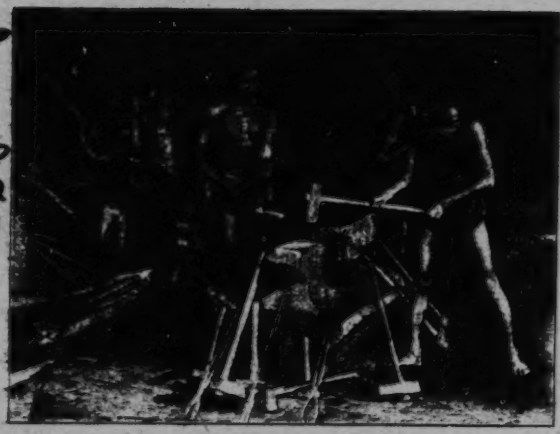

250. BURMAN BLACKSMITH (NEW STYLE).

Burman has copied the leather double-bellows from the steam-mill workshops.

Making *dâs* is the blacksmith's principal business. For the uses to which the Burman puts his *dâ*, he is not likely to be offered a better implement. The *dâ* is a blade twelve to twenty-four inches long, somewhat curved back from the edge, with the weight towards the point, and fixed by a tang into a long handle of cane or bamboo, iron-bound or whipped to prevent splitting. The *dâ* must not vibrate in the haft, and is for that reason not riveted through, so that when it works loose it can be driven tight again. Unless when both hands are used, the haft is gripped near the blade. Held in this way, the balance of the *dâ* is different to that of any other implement or weapon. It requires knack to use the *dâ* effectively. The long, slender, pointed *dâ* is the fighting weapon (*dahwè*), and is all of steel, with a cane handle. A shorter *dahwè*, with or without a point, is the universal implement. Short blunt-ended *dâs* are used for heavy work (*damâ*). These are only faced with steel. A light paring knife is called *damâuk*. There are dagger knives, but they are Shan rather than Burman implements (*dam-yâung*). The Burman and Shan smiths use a steel scraper set in a cross-handle, some-

251. SWORDSMITH.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

282. CANOPY OF GREAT ZEDI (VI, pp. 30, 101).

thing like a spoke-shave (*daing-d'aik*), for the rough shaping of the blades after forging, to save their files. The blacksmiths make the axes of the country also. The old Burman axe consists of a long-handled wooden mallet with an iron tip like a small spade. The smiths also make spear-heads for the hill-people, iron shoes for ploughs, mattocks and hoes, tires and axles of carts, dee nails for boats, nippers for sugar-cane and betel-nut, and other tools. They do repairs of locks and fire-arms. A special class of iron-work is making *ti* for *zedi*. The tinsmith's trade was unknown in Burma until fifty years ago. In Pegu it is still in Indian hands; but in Mandalay the Burman tinsmiths are unequalled.

Argentiferous galena is found in Burma, but the ore barely repays working for the sake of the lead. The silver used in Burma and most of the gold is imported from China, India, and Europe. A dozen villages in different parts of Burma get a living by sifting the sand of streams which bear gold. A broad thin wooden dish shaped like a flat cone is filled with sand and gravel, and worked at the water-level with a rotary movement, by which the lighter material is driven out centrifugally. The dish is filled and refilled, and after seven or eight hours' work as many grains weight of gold flakes will have accumulated in the depression at the centre. The out-turn of a steady worker is three to five tikals of gold in the season.

The stock in trade of the gold and silver worker consists of a bamboo blast, clay crucibles, blowpipe, solder and flux, aquafortis and mercury, hammers, punches and anvils of bronze and iron, wire-plate and beading-plate. Bullion is furnished by the customer, who pays from one half up to the full weight, in

233. MOUNTAIN CASCADE.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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[623]

372. VILLAGE ELDERS IN CONCLAVE.

disperse as quickly as it was recruited or else it might develop into a band under a regular leader (*Bô*) and become the scourge of the country, rapidly attacking points separated by days' journeys. Against such bands the villagers combine and keep guard; torches are ready for night alarms. But when the brigands are too strong, the villagers have no choice but to enter into league with them and pay blackmail if they would not experience the horrors of barbarous war. At present brigandage is of very sporadic occurrence. Travellers are perfectly safe.

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702
• 411

Throughout Burma every man was liable to serve in war. He would have his own sabre and pike and would be provided with musket and ammunition, but no further accoutrements. Latterly the king's body-guards wore a sort of uniform (No. 9). Cannon are mentioned as early as 1350, and a century later, matchlocks were in use. Cæsar Frederick in 1569 speaks of pikes and arquebuses and good cannon. When disbanded, the soldiers had to surrender their muskets, but numbers were smuggled away, to add to the rigour of the guerilla waged by brigands and the severity of the villagers' retaliation.

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[561]
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The military leader is called *Bô;* the civil governor or minister of the king, *Wun*, which means a burden or trust. The former might be a young man, the latter but rarely so. Age and influence are almost synonymous in Burma. If the elders—headmen, *lûdyi*—are agreed upon a thing, it is done. The village elders represent the fundamental substratum of government in Burma. They are consulted by the officials on matters affecting the people, whose natural, if unofficial,

373. BURMAN OFFICIAL RECEIVING APPLICANTS.